

MEMORIAL

Concerning the

Call of Ministers

T O

Parochial Charges :

Drawn up and published for general Use,
but *specially* calculated for the *City of*
Edinburgh ;

And therefore Addressed

*To the Lord Provost, Magistrates, Coun-
sellors and Elders, who now are, or
shall at any time hereafter be in Office.*

By a Citizen and Native, who is an Elder and Heritor.

Jerem. iii. 15. *I will give you Pastors according to my Heart,
who shall pasture you in Knowledge and Understanding.*

Luke x. 2. *Pray ye the Lord of the Harvest, that he thrust out
Labourers into his Harvest.*

Luke xi. 34. *The Light of the Body is the Eye : When thine
Eye then is single, thy whole Body is also enlightened.*

EDINBURGH,

Printed in the Year M.DCC.XXXVI.





ADVERTISEMENT.

THE Author of this Memorial once intended to affix the initial Letters of his Name and Designation to it; but, upon second Thoughts, he has only affixed some descriptory Characters; and leaves every one at liberty to apply them to him, or to any other Person they think fit.

It is the Contest betwixt the Town-council and the Kirk-sessions, in the two last Calls of Ministers to the City, and the Apprehension of further Contests in the two ensuing Calls, which gives Birth and Occasion to the Memorial: It is to be presumed, the Wise and Observant will think it seasonable, and the Author hopes it will be useful.

If there are Persons who find themselves touched by any thing that is said; let them remember, they are not Persons, but Things, that are censured: If they are so unhappy, as to fall under any of the Epithets, or Descriptions, and incur Censure; let them blame themselves, for acting in such a
Manner

[]

Manner as to come under the Lash ; and beware of shewing themselves displeased, or angry, on this Occasion, lest they imprudently fit and appropriate to themselves the Fool's Coat which was shaped perhaps for others ; and thereby make themselves Instances and Evidences of the Truth of what is said.

It is usual for Gentlemen who buy Pamphlets, to lend them ; whereby one Copy passes through many Hands, to the prejudice of the Bookseller, and discouragement of the Printer : It is therefore to be wished this Practice were forborn. As for this Memorial, it is of general and lasting Use : Every Magistrate and Counsellor, and every Minister and Elder, ought to be possessed of a Copy of it. It is therefore hoped and desired, that no body will lend it ; but keep what he buys, for his own proper and private Use.

Memo-



Memorial concerning the Call of Ministers to Parochial Charges.

THE *Texts* on the Title-page require peculiar Attention from every one who acts in the Call of Ministers to Parochial Charges; and therefore this *Memorial* commences with an Explanation of them, by way of Introduction.

The *first Text* is a *Promise* of qualified, faithful, divinely authorised *Pastors*, made to the backsliding, or rather backward Children, to whom *J EHOVAH* stands in the Relation of a Father: Rare Persons! so few are they; even one of a City, and two of a Tribe, who are to be brought to Zion, as the preceeding Verse speaks, *i. e. elect, converted Men*, who shall inherit the heavenly Kingdom. Of these *Pastors* it is said, That they shall *pastour in* Knowledge and Understanding, *i. e. not only they their-*
A selves

selves know and understand the sublime spiritual Things they preach ; but be useful in conveying the same Knowledge and Understanding to others : And they are termed *Pastors according to GOD's Heart*, i. e. highly acceptable to him, approved by him, and fully qualified for their Office. A precious Promise ! conveying a Privilege and Blessing so valuable, that a greater cannot be bestowed on a Christian Congregation.

The *second* calls upon every Christian earnestly to pray and supplicate for this Privilege and Blessing ; and because *Pastors according to GOD's Heart* are never *Intruders*, neither into the *Ministerial Office*, nor into a *Parochial Charge*, therefore they are represented as *Labourers thrust out* into the Harvest, i. e. Persons who are prompted, and as it were forced in a peculiar Way into the Ministry ; so far are they from betaking themselves to it, in the same Views Men betake themselves to other Employments, for the sake of Subsistence, to wit : No ! on the contrary, the Love of GOD constrains them to it ; they do it in Obedience to his Call and Command, as *Moses, Isaiah, Jeremiah* (a), and all the other Prophets did.

The

(a) See *Mat. vi. 8.* *Jerem. i. 6, 7.*

The *third Text* directs to *single Aims* and *proper Motives* in every Action; especially in such Actings, as not only are important in themselves, but have very great Consequences: And that, because Singleness of Aim, proceeding from Simplicity and Integrity of Heart, disentangles a Man, frees him from panick or perplexing Fears, makes him easy in Mind, and brightens the whole of his Conduct; emphatically and elegantly figured, by the *Light* of the *single Eye*, its enlightning the whole Body. Verily, they who act, in calling a Pastor to a Parish, from a *Sense of Duty* to GOD, and *real Regard* to the Benefit of the People among whom he is to officiate; rejecting *sordid Views* and *Motives*, will find themselves ever easy in Mind, in reflecting upon their Conduct: And moreover, safe from Resentments and Injuries, on account of their so acting, under GOD's Protection, whom they serve in Simplicity and Integrity of Heart. When other Persons, who act upon the *By-aims* and *indirect Views*, of private Friendship, or Self-interest, in courting the Favour, or shunning the Displeasure of Men, will find themselves entangled in Difficulties, and disappointed of their Aims and Expectations; or,

if they succeed in their Designs, it will not turn to their real and lasting Benefit.

Evangelism, or *Gospel Ministry*, is a Divine Institution, adapted to important Purposes, and made effectual to these Purposes, by the concurring Influence of the HOLY SPIRIT; to whole Ministration the *Continuance*, as well as the *Introduction* of Christianity into the World, is absolutely owing.

The *proper* and *principal Purposes* of Gospel Ministry are, the *Conversion* of Sinners, and *Edification* of Saints; these are evidently of the utmost Importance; There are other *subordinate Purposes*, of very great Consequence; such as, *Instruction* in the peculiar Principles of genuine Christianity, rightly termed, True Religion; *Promulgation* thereof to the *Poor*, as well as the *Rich*; and the *promoting* of Virtue and Morality: The *first two* of these *subordinate Purposes* are evidently subservient to the principal *ones* first named; and as to the *last* of them, though *Morality* be far inferior to *true Religion*, and be here stated as a *subordinate Purpose* of *Gospel Ministry*, as being oftentimes to be found in Persons who are not true Christians; yet it is of great Use, and so beneficial to Men, that the

the *Peace* and *Prosperity* of all Societies, yea *Society* itself, depends upon it.

The *Distinction* betwixt the *principal* and *subordinate* Purposes of *Gospel Ministry*, is *apt* and *just*; and deserves the more to be strictly attended to, remarked and remembered, that the *Aptitude* and *Justness* of *classing* *Pulpit-men* into *true Gospel Ministers* and *mere Morality Teachers*, or, in other Words, into *Evangelists* and *Declaimers*, is founded upon it. This *classing* ought to be readily admitted, and duly regarded, because of its *real Existence*, and *great Usefulness* to the Purposes of this *Memorial*; which are hereby, once for all, solemnly declared to be no other, than to *lead Gentlemen* and others, (especially the *Citizens* of *Edinburgh*) who *vote* or *act* in the Call of Ministers to Parochial Charges in *City* or *Country*, into a right View of the awful Importance of the Thing; and thereby *induce* them to act with more Seriousness and Caution, and in a more suitable and regular Manner, than is, alas! at present generally practised; and at the same time to *caution* *Gentlemen* who are *Patrons*, against the Use of Patronage to the prejudice of *Christianity*, and Disturbance of their *native Country*.

The *Characters* of the *Persons* thus *classified*

sed are to be fairly and truly stated ; after having remarked, as worthy to be remembered, That *true Gospel Ministers* are ever more successful in promoting Virtue and Morality, than *mere Morality Teachers* ; and the *latter* are rarely, if ever, useful to the *Conversion* of Sinners and *Edification* of Saints : The Reason and Truth whereof convincingly appears, when it is observed, that the *Evangelist*, or *Gospel Minister*, *knows*, the Efficacy of his Sermons is owing to the concurring Influence of the HOLY SPIRIT upon the Hearts and Minds of his Audience ; and therefore he relies upon it, prays for it, and obtains it : Whereas the *Declaimer*, or *mere Morality Teacher*, *rests* in the *imagined Force* of his Reasoning, *Fluency* of his fine Language, and *Power* of his proper Pulpit-action. And moreover it is self-evident, when adverted to, that there is an *Aptitude* in the Gospel Ministers Sermons to convince Men of the future States of *endless Well* or *Woe*, and of their Danger of falling into the latter State ; and, consequently, of the Reality and Value of Religion ; (a Thing much more effectual to moralize Men, than the strongest and finest Topicks of Morality, expressed in the best Language and Manner :) Whereas there is an evident *Inaptitude*

tude in mere moral Discourses to *convert* Sinners and *edify* Saints ; these are better adapted to *soothe* than to *alarm*. Merely moral *Discourses* do not, *can* not possibly convey right Views of one's self, just Notices of GOD acting in triune Oeconomy for the Redemption of Elect Men, and true Conceptions of the States of Happiness and Misery in the endless unseen World. These are Subjects *Declaimers* do not discourse upon ; and if at any time they are attempted, they ever talk inconsistently, and are evidently out of their Depth.

Evangelists, or *true Gospel Ministers*, are *Preachers* of CHRIST, *i. e.* Publishers of the Love and Grace of GOD in CHRIST JESUS ; of *his* personal Dignity, Characters and Offices ; and of the immense Benefits and Blessings that flow to Sinners through *his* atoning Blood. This is their *Evangelion*, their *Gospel* ; these are the *glad Tidings* they uniformly and constantly publish and proclaim. *They* are ever *re-generated*, *converted* Men, and are thereby capacitated to *pastour* in Knowledge and Understanding, as the *first* Text on the Title-page expresses it : *They* are *thrust* out into the Harvest by the *Lord* of it, as the *second* Text speaks : *Their Eye* is *single*, and thence their whole Body is full of
Light,

Light, as the *third* Text phrases it ; *i. e.* *They* have no *By-aims* : *They* enter upon the Ministry in the single View of being useful to propagate true Christianity in the World, as being the only proper Motive of so doing ; whence arises Activity, Fidelity, Diligence and Delight in the Discharge of their Function : *They* act suitable to the Character of Gospel Ministers in the Course and Conduct of Life, and there is an Uniformity in the whole of their Department. *They* are *Ministers* of CHRIST ; *i. e.* not only authorized, but by him peculiarly called to, and employed in the Office of the Ministry ; and thus not only *preach* him, but *minister* to him : *They* are *true Disciples* ; *they* love their Master, are *zealous* in his Service, *sollicitous* about their Success, and *diligent* in the Discharge of every Part of their Ministry. *They* know *their Master's Voice*, and follow him (a) through good and bad Report : *They* study his Characters and Offices, and *feel* his Usefulness, and therefore *preach* him so much : *They* are *taught of GOD* (b), and have the HOLY SPIRIT *given them to abide with them, and dwell in them* (c) and are thereby qualified and enabled, not only to
preach

(a) See John x. 4. (b) Isai. liv. 13. (c) John xiv. 16.

preach successfully, but to discharge every other Part of their Office with Steadiness and Resolution, amidst the greatest Opposition from the *Ruler of the Darkeness of this World* (a), and the *Men of it* (b).

The *Declaimer*, or *mere Morality Teacher*, is a *Preacher of himself* : i. e. He displays his Learning and Abilities in the Pulpit, and is fond of the Opportunity to do it. *He* is ever an *unregenerated, unconverted Man*. *He* has no Taste of divine and heavenly Things ; they are Foolishness in his account. *He knows not the Things of GOD, neither indeed can he possibly know them*, for want of spiritual Discerning (c). Hence it is, that the *sublime, substantial Doctrines* of genuine Christianity, are reckoned by him *unintelligible Jargon* : He *nauseates* them, and accounts *true Christians* no other than *delirious Enthusiasts*. *He* seems to place the whole of his Office in his *Pulpit-discourses*, so little are the other important Duties of the Ministerial Function discharged by him ; and when they are done, it is with Pain : His Pleasures ly quite another Way ; and in the progress of some Years, even *Preaching* becomes a *Penance* ; it is a *Task* he is

B forced

(a) See 1 Cor. xi. 14. (b) Eph. vi. 12. (c) Psal. xviii. 14.

forced to go through with, for the sake of his Stipend. *His Discourse in Conversation* is trifling, common, and no way instructive: It is adapted to the Taste of those he converses with; he has no Plot upon them to do them good; and he conforms himself to the Manners and Customs of the Place he lives in, as far as he can do it without incurring Censure. *Solitude* becomes an intolerable Thing to him; and therefore he betakes himself to some Sphere of *secular Business*, such as *Husbandry*, if he is rightly situated for it, or to one or other of the *common Amusements* of Life, *Bottle Companionship* not excepted: Yea there are some Instances of such Persons becoming notourly vitious, and thereby Objects of Contempt and Abhorrence even to vitious Laicks themselves. Unhappy Men! and unhappy Parish where they are placed! Alas! that any such should be found in this Island, and in this North Part of it: How dismal, how terrible are the Consequences of it!

Preaching and *Declaiming* are indeed quite different Things. The *Preacher* is one who keeps the proper and principal Design of his Office steadily and constantly in view, and adapts his Discourses to that purpose: *He* goes deep into the Temper of the

the Mind, and the Disposition of the Heart of his Hearers : *He feels* what he speaks, and thereby becomes qualified to preach in a feeling Manner ; and is therefore never pleased with his having preached, unless he feel Benefit from it himself, and hear of its being useful to others. The *Declaimer*, on the contrary, is *one* who is intent upon the Applause and Esteem of his Hearers : *His* Scope and Aim is to amuse and please, rather than to instruct : The *Theatrical Tone* of his Voice proclaims *Pedantry* and *Conceit* : *Declaiming* is naturally attended with *these*, in so much that every Declaimer himself is appealed to, if he does not find them always taking place when he declaims. But, Satyr aside, it is a just Exception against Declaiming in a Pulpit, That Divine Truths lose their Force and Efficacy upon the Audience, when clothed in the gawdy Dress of ornate Phrases and nicely adjusted Periods. The Apostle *Paul* knew this perfectly well, and therefore declares against Pulpit-eloquence, (which he sarcastically or ironically terms, *Wisdom of Words*,) by discarding it in his own Practice. Sacred Truth is a perfect Beauty, which needs not be set off with gawdy Ornaments, and ever makes the best Appearance when clothed in the plain Garb of simple perswading Language. It is un-

common to find a substantial Gospel Preacher use *Excellency of Speech*, as the same Apostle terms it. And let it be observed, of the few who practise it, that the Truths they deliver in that Manner rarely have their right and proper Effect upon themselves or their Audience; for the Truth whereof, Appeal is made both to Preachers and Hearers. The true Reason whereof is, That, in Divine Wisdom, the Spirit of Truth does not give Countenance to the little trifling human Art of modelling Words into rhetorical Phrases or Sentences, and artfully disposed Periods; and moreover, this *Wisdom of Words* naturally diverts the Attention of the Mind to the Truths delivered.

There is an unaffected, simple, natural Eloquence, which Men of all Ranks practise in their Dealings with one another, much more effectual than studied Speeches; yea so unsuitable, as well as uncommon, are these among Men of Business, in their ordinary Converse, that whosoever would attempt to introduce them, would surely render himself ridiculous, and be utterly unsuccessful in perswading or informing the Persons he talks to. Who can bear to be harangued about a Matter which can be expressed in few Words? or who will chuse

to deal or converse with a Man who makes florid Speeches on every trifling Occasion? Is there not a succinct emphatick Way of speaking which Nature dictates to Men of all Ranks? surely the Thing is, and is so universally practised in common Conversation, with great Variety as to its Manner, that it may be wondred at why it is so little practised in the Pulpit. It is a harsh Reflection, but such as one can hardly avoid making, that the general Practice of declaiming and haranguing in the Pulpit, lodges a strong, and it is to be feared too just a Suspicion, that the Generality of Pulpit-men are not so intent, to say no worse, upon *informing, instructing* and *persuading* their Hearers, as upon *amusing* and *pleasing* them; while they display themselves, and fish for Applause. There may be a few young Men who think justly, and yet are unwarily caught in this Snare; but it is to be hoped they will not continue long in it, but quit it as soon as they can, when they come to see the Unsuitableness and bad Effects of it. Pity it is! that sublime, substantial, sacred Truths should be delivered in such a Manner: It is, as if a wise, grave Matron should put on the little senseless fluttering Airs of a young Coquet; or, as if tedious Loquacity was preferable to Laconick

nick good Sense. But to return to the proper Subject of this Memorial.

The old Proverb is too well founded, *Such Priests, Such People*; and therefore it becomes a Matter of mighty Consequence to Cities or Parishes, to have true Gospel Ministers placed in them: If it is so, as it is hoped evidently appears from what has been said, then it is surely of the greatest Importance, to such as vote, or act in any Manner in the Call of Ministers, to act with the greatest Seriousness, and the utmost Caution.

To obtrude an *ignorant Quack*, in place of an *able Physician*, upon an Infirmary or Hospital for sick and wounded Persons, is constructively to murder all the poor Patients: True Gospel Ministers are with Propriety termed *Soul-physicians*; every Parish is truly an Hospital of spiritually diseased Persons: The obtruding then of a Declaimer upon a Parish, is in like Manner, (constructively to wit) no less than Soul-murder; a Crime of the highest Nature in itself, and an Injury to poor unhappy, vicious or ignorant Men, exposing to their highest Resentments in the other World.

In the Regions of Rage and Horror, where Resentments rise to a horrible Pitch, With what unbounded diabolical Rage, and unre-

unrelenting Fury, may damned Sinners justly be supposed to revenge themselves on such as contributed to their dismal State? This Thought is not a Crotchet, it has Countenance from sacred Writ, as well as from right Reason: Was not the Fear of Resentment the true Cause why *Dives* dreaded his Brethrens coming into the same Place of Torment he found himself in, when stript by Death of his gorgeous Apparel, he dropt from his sumptuously covered Table into the ever burning Lake? Certain it is, Compassion or Love could not be the Spring of his supposed Request to Father *Abraham*; there is no such Thing to be found, in these horrid Regions: Were this rightly apprehended and really believed, no selfish Views, no little worldly Aims, no Arguments, no Perswasions whatsoever, could induce Men to incur these Resentments. *Wretched* then beyond Conception is the poor conceited Declaimer, who *intrudes* into a Parish; and *unhappy* beyond Expression are the Persons who *obtrude* them upon it, in the Character of Patrons, or in other Characters; and no less so, are the Persons who concur with, and assist them in such a Practice.

If the *settling of Ministers in Parishes* be indeed a Matter of such vast Consequence, the *proper Manner* of doing it deserves to
be

be enquired into and stated; the rather, that there is at present in this part of the Island so great a Diversity of Sentiments about it, and a *right Rule* is so much wanted: There are *two Methods practised*, and *a third proposed*; against all which there are just Exceptions. *One Method* is, by the *Appointment* of a single Person, under the Name of *Patron*; *another is*, by the *Election* of the Heritors and Elders; and the *third is*, by the *Votes of the Majority* of the Parishioners: The *first* of these is indeed the worst; it sprung from *Popery* or *Tyranny*, and ought never to be practised in a *Protestant Church*, or well governed Nation. When Gentlemen *reckon* it their *Privilege*, *claim* it as their *Right*, and *speak* of it as their *Freehold*, they surely are not aware *how great a Trust* they load themselves with; *how difficult* it is to execute it aright, and *what dangerous Consequences* arise from the Mismanagement of it: The *dismal Effects* of it in *England* are too glaring to be veiled or concealed; and Instances of late are not wanting of its terrible Consequences in *Scotland*. A *Protestant* or *British Patron* ought therefore to be a *Paradox*; may it soon be so among us! The *second Method* is liable to this just Exception, That in many Instances the *Heritors*

ritors are not residing Parishioners ; yea are not *Presbyterian* but *Episcopal* in their Sentiments, and declare themselves to be so, by separating from the established Church : And as for the *Elders*, they are not *by Office* Representatives of the Congregation in the Call of Ministers. To the *third Method* it is justly objected, That it is *tumultuous* and *impracticable*, and would sow the Seeds of great Animosities in private Families, whensoever the *Husband* and *Wife*, the *Parents* and *Children*, the *Master* or *Mistress*, and *Servants*, came to *differ* in Sentiment, and *vote* in Opposition to one another ; and moreover, if this Method was practised, the Majority of Voters would consist of Persons least capable to judge of Ministerial Qualifications, or of the Fitness of the Minister they pitch upon.

There is a *fourth Method*, which is not liable to any of the forementioned Exceptions, *which* arises easily from the Nature of the Thing, and is congruous and practicable, without any Inconveniencies ; and therefore merits some Consideration : But before it be laid down, it is surely not improper, to *notice* and *shew* how *unaccountable* and *mischievous* the Practices are, of *obtruding* upon Parishes, Persons under the Name of *Pastors* or *Ministers*, who are

both unknown and unacceptable to the Parishioners; and of a Person's *intruding* himself into a Parish, in opposition to, and in spite of the People who live in it.

The Relation betwixt *Pastor* and *People* bears no small Affinity to that betwixt *Husband* and *Wife*: The Practice, of constraining Persons to marry together, who have an Aversion to one another, never has good Consequences, but almost ever, very bad ones; and were it generally practised, would produce the greatest of Disorders: Even so, the *obtruding* a Person as a *Pastor* upon a Parish, contrary to the Inclination, yea notwithstanding the declared Dislike, yea Opposition, of the Parishioners, must needs render him quite useless to that Parish; and were it to become general, would in Process of Time unhinge the Civil Government, and produce not only popular Tumults, but national Confusions. As to a *Person's intruding* himself into a Parish, it is yet *more unaccountable* and *mischievous*, than the Practice of *obtruding* him upon it: The *Intruder*, by the very Act of *Intrusion*, forfeits the Character of a *Pastor*; and, to pursue the Marriage Comparison, is not *conjugally related* to the Parish; but commits a *Rape* upon the Liberties and Privileges of a free People, and becomes guilty
of

of a Crime, which ought to be punished with *Ecclesiastick Death, i. e. Deposition.*

The *proposed Method* is, That the *Communicants* residing in the Parish, who are *Masters of Families*, and *Mistresses of Families* in a State of Widowhood, together with *unmarried Persons*, who are *not familiate* in the Characters of Children and Servants, be the only *Voters* in the Call of Ministers to Parochial Charges; such of the other Parishioners, as are *Masters of Families* or *Heritors*, and are disposed to do it, signing the Call as *Consenters*: And the Election proceed, upon a *Leet* of *two* Persons, nominated by such as are, or have at any Time been, Elders in the Parish; to which *Leet*, the *Heritors* who reside in the Parish, or have Houses in it, not let out to Tenants, may add a *third* Person, if they think fit. How far this *Method* may be of Use, to silence Disputes about the *Rights* of *Christian People*, and a *Bible-rule* for the Call of Ministers; and how consistent it is, with the Practice of primitive Christians, is submitted to impartial Consideration.

The Methods of calling Ministers to Royal Boroughs are various, and different from the Practice in Country Parishes, and possibly ought to continue so, for good and weighty Reasons. Before the Year 1720, the Ci-

ty of *Edinburgh* had no Rule for the Call of Ministers, but such as was adapted to Episcopacy : An incidental Dispute betwixt the Magistrates and Council and the Presbytery, about the Transportation of a Minister from one Church to another, gave Birth to the *Regulations* hereto annexed ; which are fixed and settled, not only by the Authority both of the Council and Presbytery, but by Compact and Agreement betwixt them : And therefore cannot be dropt, or set aside, by either of them at Pleasure ; no, nor reversed, though they may be rectified with common Consent, if found any way defective.

By the fifth Paragraph or Article of these *Regulations* it is stipulated, That the *Presbytery* shall not interpose their Authority, for settling a Minister in any Parish of the City, without the *Magistrates* and *Town-council's Application* to them for that Purpose ; and moreover, That the *Magistrates* and *Town-council* shall not make such Application, without the *Consent* of the *Session* of the *Parish* where the Minister is to be settled. This is the obvious, plain, literal Sense of that Paragraph. If at any Time the *Magistrates* have taken upon them to make Application to the *Presbytery*, without the *Concurrence* of the *Town-council*,

as

as well as without the *Consent* of the *Kirk-session* ; and if the *Reverend Presbytery* have at any time taken cognisance of such Application, and done any Act or Deed upon it whatsoever : it is to be presumed, the *Magistrates*, as well as the *Presbytery*, have done it inadvertently, without reading and considering that Regulation, and will do so no more. Yet, lest it should at any time be otherwise, it is of use to make the following Remarks : These *Regulations*, and this particular one especially, are of so great Consequence to the Peace and Welfare of the City, that not only *all* the *Kirk-sessions*, but all the *Elders* out of Office, have a peculiar Interest in it ; and therefore it becomes their Duty, acting jointly or separately, to keep up the *Magistrates* and *Council*, as well as the *Presbytery*, to the punctual and exact Observance of them, by all legal, proper, and habile Methods.

It is whispered, that the *late Magistrates* found themselves so much cramped by these Regulations, in the Prosecution of their Measures, that some of them talked of setting them aside ; and it is said, a Reverend Member of the *Presbytery*, in order to spirit them up to it, started the following *Objection*, which is here noticed and answered, to prevent honest well-meaning Burges-
ses

ses their being misled, or imposed upon, by plausible and artful Pretexts. But as to the Fact whispered, it ought not to be credited, the Measure is so wild and unaccountable.

The *Objection* is, That, in consequence of that Regulation, it comes to be in the power of the Majority of any Kirk-session, yea of one leading Man in a Session, to disappoint and render abortive the unanimous Call of a Minister, even after he is actually transported, and admitted a Minister of the City. To which it is answered : The *Objection* alledges a merely *possible*, and no way *probable* Case ; and thence argues the setting aside or breaking through *necessary Rules* of the greatest Importance, wherein every Inhabitant of the City has an Interest : Than which there cannot be more fallacious Reasoning. The Case supposed has not occurred in the Course of sixteen Years already past, since the Regulations were made, and it is more than probable never will occur ; yea it is scarce supposable that ever it will happen. Certain it is, that this is not at all the case in the Instance of the last Call, which gave birth to the Objection. The Call was far from being unanimous, as shall hereafter be made evident ; but the Opposition of two several Kirk-sessions to the Settlement was almost unanimous :

mous : Yea the *Lady Tester's Kirk-session* is so far from *consenting* to Mr. H-----n's Settlement in that Parish, that they have *sessionally declared*, in the last Session held by their late Minister, that they would not make application to the Magistrates and Council to have him for their Minister. The *Presbytery* has appointed him in the mean time to *exercise his Ministry* in that Parish ; by which the Session understands, *supplying their Vacancy* till they are provided of a Minister ; and are resolved, in a consistency with themselves, and in a steady Adherence to the Interest of the Parish, never to apply for his Settlement among them, unless it appear upon a full Experiment, that he is *well heard* in their Church, and preaches in such a manner as to *retain the numerous Audience* Mr. R-----n left him in possession of.

But, to give a *direct silencing Answer* to the *Objection*, The Magistrates and Council have it in their power absolutely to prevent the possibility of the Case supposed, by *rectifying the Regulations*, with the Consent of the General Sessions, in the Manner now humbly proposed ; or, without any Rectification, by taking care never to pitch upon a Minister to be called to the City, unless

unless he be acceptable to the vacant Parish where he is to be placed.

It is moreover said, that the *Presbytery* has made bold with the Regulations, and set aside the 5th Rule, by appointing Mr. *H-----n* to *exercise his Ministry* in the *Lady Tester's Kirk*, upon a Motion made by the *Lord Provost* in his own Name, without having *discoursed the Ministers of the City about his Settlement*, and without having had the *Consent* of that Session. But this ought to be regarded no otherwise than as Town-tattle; the Members of the *Presbytery*, in a private Conversation, having fixed the Meaning of these Words to the Sense in which the Session understand them, and unanimously declared in that Meeting, that they could not settle him in that Parish without the Consent of the Session. Ought it to be imagined, that the Reverend *Presbytery* will not only prevaricate in so gross a Manner, as to interpret these Words otherwise than they are intended; but also, by so doing, commence *Patrons*, I had almost said *Tyrants*, in an unheard of Manner? No surely; it ought not, it is not to be imagined: Such Conduct would stop the Mouth of this *Presbytery* for ever, from *complaining of Patronage* or *Patrons* on any Occasion, yea would cut

cut off all Pretexts to *Presbyterial Principles*. What ! shall a *Presbytery* obtrude a Minister upon a Parish, in direct Violation of the City-rules, authorised by themselves in concert with the Town-council ? and shall *Patrons* be complained of, for doing it, under the Countenance of the Law ? Who can hold his Face to it ? Where is that Brow of Brags ? Is it possible any such Thing can be found in the *Presbytery of Edinburgh* ? Let no Man ever believe it. As for the idle Story, of the *Town-council's* breaking through the Regulations, or laying them aside, and returning to the Practice in Episcopal Times, *i. e.* acting the Part of *Patrons*, in order to get rid of all Opposition from the Kirk-sessions, to their bringing in any body they please, to be a Minister of the City, in the present or future Calls ; it is ridiculous and absurd. No body ought to believe it. Who ever heard of a Presbyterian Community commencing Patron ? Shall the Council of *Edinburgh* introduce such an unprecedented Novelty ? If they did so, it would be as portentous as if a flaming Comet, approached the Meridian of the City, threatening its Conflagration.

It is reported, that some Burghers declare their Indifferency about Ministers called to the City : They say, *all Ministers are a-*

D

like

like to them ; and apologize for their want of Taste and Discerning, by saying, That any Minister *preaches* better than they who are Hearers can *practise*. This is to proclaim themselves *Gallios* in the most important Matters. Pity it is ! any such Persons should have a Vote in the Call of Ministers. Such Language and Sentiments evidently shew they hear Sermons to no purpose : They expose themselves, in so speaking, not only to just Censure, but Ridicule. It is, as if a Man who wanted the Sense of Taste, should *declare* it a Matter of Indifference to him, whether nauseous Drugs or wholesome Food were set upon his Table at Meal-time, and *quarrel* with those who have Taste, for disliking the one, and chusing the other. They ought to be ashamed of such Language, and talk so no more.

But to return to the *new Method* of calling Ministers to the City : The *Hints* now given in the shape of *Proposals* are, That the *Lord Provost, Magistrates and Town-council*, together with the *Elders* who at the time of calling are, or at any other time have been, in Office in the City, be the only *Voters* in the Call of Ministers to it ; *the one* as representing the *Burgesses*, and *the other* as acting for the *other Inhabitants*. That *Leets* be prepared by the several

veral Sessions, in the Manner now in practice; out of which *Leets* the Session of the vacant Parish shall chuse *two* Persons, who have been leeted by at least *four* Kirk-sessions; *one* of which *two* Persons, and no other, to be elected. *That* whensoever a *collegiate* or *uncollegiate* Church becomes vacant by Death or otherwise, the *Magistrates* and *Council* may transport a Minister from any other Church in the City, whether *collegiate* or *uncollegiate*, to that vacant Church; providing the Consent of at least two third Parts of the Session of such vacant Church, and of the Minister, (if they have one) be previously obtained, and signified to them in due Form; and providing also (in case the Minister to be transported be brought from an *uncollegiate* Church) that he continue his Ministry in his former Parish, till a Minister is called, and actually is come to the City, to supply his vacated Place: But that such intended Transportations shall always be declared before the *Leets* for the Call of a Minister to the City, be made in any of the Kirk-sessions. And lastly, *That* the *Magistrates* and *Council* may authorise *collegiate Ministers*, to exchange Parishes with one another, providing the Consent of the Sessions of both Parishes be thereto obtained, and

declared in due Form. These Hints may at first View seem to favour of Erastianism; but this will vanish, when it is adverted to, that the Concurrence and Approbation of the Presbytery, in every thing which comes within their Sphere, is always supposed. But to proceed to the Sequel of this *Memorial*:

It has been the laudable Practice of the Magistrates and Council of *Edinburgh*, to do their Endeavour towards *Unanimity* in the Meetings of the General Sessions for the Call of Ministers to the City, as being a mighty Encouragement to the Minister called, and suitable to that *Harmony* which ought to take place in all such Meetings. Herein they have ever been successful, when they made a discreet Choice, and acted upon disinterested Views. There may, 'tis true, be *one* or *two Instances* of Opposition, even when the Persons pitch'd upon were unexceptionable: But it arose from Causes which need not now be mentioned, but ought to be buried in Silence and Forgetfulness. As for the *late Instances* of *Opposition* to the Persons pitch'd upon by the Council, it arose from quite different Causes; which are here noticed, in no other View, but to put a Stop to future Contentions of this kind.

It

It was the uniform Practice for many Years after the Revolution, to pitch upon *Men eminent for Piety*, who had given Proof of their Ministerial Qualifications, to be Ministers of the City of *Edinburgh*; these *Calls* were ever *unanimous*, and the *Men* generally *useful* and *successful* in their Ministry: It is to be hoped, the same thing may be said of such, as have at any Time been called to it, upon *indirect Views* and *By-aims*; but if it is otherwise in any Instances, it reproves that Practice in a severe Manner; and it is on that Account, now high Time to lay it aside.

It is *now said*, and *loudly complained of*, that *Kirk-politics*, and other secret Springs and Motives, have of late Years had a mighty Influence on the Council's Conduct, in the Call of Ministers to the City: Certain it is, that *Sonship-in-law* to a *Provost* and *Conveener*, and *Brotherhood* to a *Baillie*, have been the true Springs of the Council's Conduct in the *three last Calls*; it has not so much as been disguised with other Pretexts, neither has there been any Room for it; the Voters on the Council's Side have openly and uniformly declared the Motive of their voting; and the Means used to procure Votes, and fix the Unanimity of the Council, proclaim it in the most publick Manner.

Manner. *This*, and the *peculiar* Situation of the *Tolbooth-kirk Parish*, is the true Cause of the Opposition made by the *Kirk-sessions*, with so much Spirit and Success *now*, and on the two last Occasions.

It may be *alleged*, and probably will be *pretended*, in order to justify the Methods used, for fixing Unanimity in voting, among the Members of the Town-council ; That the *Opposition* made by the *Kirk-sessions* is *mere Faction*, and has no other Spring or Cause ; but the contrary will evidently appear, upon Perusal of the List of Voters in Opposition, who are known to the Inhabitants of the City, to be Persons no way disposed to be factious, or to oppose, for Opposition's sake, but who act from right Motives and Principles ; whereof the Magistrates and Council might have taken a convincing Proof on this Occasion, by pitching on *Ministers*, against whom there lyes *no just Exception*, and who are *acceptable* to the vacant Parishes : In which Case, they will assuredly find a very great Majority, if not an Unanimity, for the Persons they pitch upon ; without being at any Pains, to fix the whole Council in one Sentiment, and procure Votes in the Sessions by extraordinary Means ; much less, to call in *foreign Aid* ; without which, the Majority in the
last

last Call would have been at best very scrimp; as will be sufficiently evident, when it is observed, that the Council's Majority of fifteen Votes, is more glaring and specious than real: For if *one Counsellor*, (D----n C-nt, to wit,) who declared himself undetermined at Twelve a-clock on the Day of voting, had voted in Opposition, (as he gave Ground on several Occasions to think he would) the Votes would probably have been equal; because another Counsellor would have joined him, and several Elders would have voted in Opposition, if they had seen it to be of Use; whose Names could be mentioned, were it needful.

There are *now two Vacancies* in the City, whereof the *Tolbooth-kirk Parish* is one; it is to be hoped the Magistrates and Council will not attempt to *obtrude* a Minister on that Parish, who is not a *true Gospel Minister*, in the Sense before explained; or *even*, who is *unacceptable* to them, howsoever otherwise *thought* unexceptionable; but will remember the Regard they owe to their Fellow-burgessees, for whom they act as Trustees: Let it be a *prevailing Plea*, in behalf of the *Tolbooth-kirk Parishioners*, that Numbers of them, will reckon themselves as much, or more injured, if their *Pulpit* is filled with a *Declaimer*, or even
with

with an *Unevangelical Preacher*, than if they were half-starved, by finding nothing in the Markets but bad Food ; and let the *Magistrates* remember, they do not discharge their Trust, if they do not take as great Care to accommodate the Burgessees, and other Inhabitants of the City, with *right, Soul*; as with *wholesome, Body*; Food.

It is usual with *weak Men* to be intoxicated with Power, when they are possessed of it ; they fancy the *observing World* to be as *partial* to them, as they are to themselves ; and seem to imagine their wrong Steps, and ill judged Measures, are to have no Consequences upon them : But herein they are grossly mistaken ; the Circle of their Acquaintances and Observers *does*, and *will*, judge of their Actings, yea and resent them too, to the divesting them of their Power, when great and continued Provocation is given. It is not to be presumed, the *present Magistracy* is of this *Class* of Men ; and if not, this Observation does not concern them.

Possibly the *Parishioners*, or *Seat-posseffors* and *Hearers* in the *Tolbooth-kirk*, may be thought, by some Persons, to be a Set of *whimsical, enthusiastick Folks*, who are not to be *regarded*, and much less are they to be *indulged* : But let such Persons
beware

beware of entertaining such a Conceit, and acting upon it, in a Matter of so great Consequence; there are *Periods in Life*, which may, and *the Period of Life* certainly will, set Matters in another Light to them: If they are so unhappy, as to please themselves, in so thinking, talking, and acting, at the Expence of contemning and *offending true Christians*, let them remember who it is has said, *It were better for a Man to have a Milstone hung about his Neck, and be cast into the Sea, than that he should offend one of the least of his little ones* (a). *Divine Vengeance* is an awful, terrible Thing, and will be found to be so, by the unhappy Men who fall under the Weight of it; even the Foretastes of it, which some Men have in this Life, are intolerable. There remains *one Argument* against the *Magistrates and Council's obtruding* Ministers upon vacant Parishes of the City, which may perhaps have Weight, with those who are not to be moved by serious Reasoning; and therefore it is not to be overlooked and omitted: It is this, The *Revenue of Seat-rents* depends upon the Supply of the Kirks with Ministers that are agreeable to the *Kirk-keeping* Inhabitants of the City; the *col-*

E
lected

(a) See Luke xvii. 2.

lected Poor-money has a strict Connection with the setting of the Seats : And therefore Prudence and good Policy requires, that some Regard be had to the Sentiment of such Inhabitants in the calling of Ministers. There are already *two Churches* in the City where many of the best Seats are not set ; and it is to be feared, that a *third Kirk* will soon be in its former State in that Respect.

If the *Tolbooth-kirk Parish* is dispersed, it will make a *fourth Kirk* having many vacant Seats, the Damage whereof will be found to be considerable ; but this is not all, in proportion as the *Revenue* of the *Seat-rents* falls, the *Collections for the Poor* are diminished : And it is to be remarked, the Loss becomes irrecoverable, when the injured Inhabitants provide themselves of a *Meeting-house* ; which will certainly be done, if a Person be *obtruded* on the *Tolbooth-kirk Parishioners*, who is not acceptable to them. Is this to be done, for the sake of a *Kinsman* or *Ally*, or *gratifying a Friend* ? Surely no.

It is usual with Men, when they find themselves urged by strong Arguments, against doing Things which they cannot justify, and yet are resolved to practise, to throw them off with a *Jeer* ; to attempt
to

to make a *Joke* of what is said, and ridicule the Author : But this Matter is too serious to be thrown off in this Manner ; the Author of the *Memorial* is in good Earnest ; and therefore, *he earnestly requests and beseeches*, yea *obtests* all concerned, to consider Matters *calmly* and *deliberately*, and act with *Judgment* and *Caution*, so as they can at all Times account for their Conduct, to GOD, to the *observing World*, and to their *own Consciences*.

It were *improper* to conclude this *Memorial*, without remarking, That it is not calculated for the *present* Time only, but for *future* Times also ; and therefore, ought not to be construed as *levelled* at the last Year's *Magistracy* and *Council* : The *Author* declares such Construction is unjust, and injurious ; *he* is sure he has said nothing *peculiar*, which can *only* be applied to that *Magistracy*, unless the Fact relative to the last Call be so construed : *He* has *steadily* kept in View his *general Scope* and *Aim*, and will readily *retract* any thing that may be amiss, when he is convinced of it. May this *well meant Memorial* be useful, and being carefully read, and duly pondered, have its proper and desired Effect.

P O S T S C R I P T.

The Author would not be thought, by any thing that is said against *Wisdom of Words*, and *Excellency of Speech*, in Pulpits; to countenance, much less apologize for, *coarse Language*, *low*, *flat Similies*, or, *indecent Expressions*: No! this were to act or talk inconsistently; *he* disrelishes it, and compares it to the clothing of a compleat Beauty in nasty Rags; and the hearing of such Language in a Pulpit, is to *him*, as well as to *others*, shocking and nauseous.

REGD.

REGULATIONS mutually agreed to by the Town-council and Presbytery of Edinburgh, anent the calling Ministers to the City of Edinburgh, and fixing them in particular Parishes of the said City.

Edinburgh, 2d November, 1720.

THE which Day, the Lord Provost, Baillies, Council, and Deacons of Crafts Ordinary and Extraordinary, being convened in Council, *Robert Wightman* Dean of Gild represented to the Council, That the Disputes and Differences which have subsisted for some Time past betwixt the Council and Presbytery of *Edinburgh*, concerning the usual Method of calling Ministers to the City, and translating them from one Parish to another, have arisen from the Want of a settled Plan in these Matters for the Times of Presbytery, as there is for the Times of Episcopacy; That the present and old Magistrates having lately had a friendly Conversation, first with a Committee of the Presbytery, and thereafter with our own Reverend Ministers, Matters are happily brought to this State, that a *Plan* is formed by two Magistrates and two Ministers, as a Committee of a joint Meeting of Magistrates and Ministers for settling all the
Mat.

Matters in dispute, whereby not only the present Differences may be terminated, but the like Disputes prevented in Time coming; which *Plan* it is proposed shall be laid first before the Council, and next before the Presbytery, in order to its becoming a *fixed Rule* in all future Times, by the Council and Presbytery's passing Acts respectively thereon, in case they approve of the same. The Tenor whereof follows.

That the Magistrates and Council shall, on the first Presbytery-day after Leets are made in the several Sessions in order to the calling of Ministers, lay these Leets before the Reverend Presbytery, and desire them to appoint one of their Number to moderate in the Meeting of the General Sessions to be called for proceeding upon these Leets, and appoint the same Time and Place of meeting; which shall then be condescended upon by the Magistrates and Council, as most convenient for them.

That the present Magistrates and Town-council, being deeply sensible of the great Advantages arising to the City from its being constantly and regularly supplied with a competent Number of Ministers, do engage for themselves, and will, by an Act of Council, endeavour to determine their Successors to supply the Churches of this City

City from time to time, with all convenient Dispatch : And in case it shall so happen, that the Call of Ministers is at any time delayed beyond what is usual and ordinary, the Magistrates and Council promise and engage, for themselves and Successors, that they will at all Times be ready to satisfy the Reverend Presbytery, at a friendly Conference, with the Reason of the Delay : And in case it shall at any time happen, that Leets are not laid before the Presbytery within two Months after they are prepared by the several Sessions, the Magistrates and Council consent and agree, That the Presbytery appoint the Time and Place for the Magistrates, Town-council, and General Sessions, to meet and elect upon the Leets so prepared.

That, for the Time to come, all Ministers called and transported to *Edinburgh*, be admitted Ministers of the City in the *New Church*, with the same Solemnity as is practised in other Places.

That whensoever the Magistrates and Town-council judge it for the Benefit of the City to have any of their Ministers translated from one Parish to another, they shall, before they pass an Act of Council thereupon, discourse the Reverend Ministers of the City thereanent, have the Con-
sent

sent of the Session of the Parish to which he is to be translated, and acquaint the Session of that Parish where he is Minister, of their Intention; and how soon they have come to a Resolution thereupon, they shall lay the Matter before the Presbytery, desiring that they may interpose their Authority for making the Translation effectual.

And in like manner, when a Minister is admitted in manner before mentioned, that the Presbytery interpose their Authority for settling him in a particular Parish, *no otherwise than upon the Magistrates and Town-council's Application to them, signifying the Resolution they are come to, after having discoursed the Ministers of the City about the Settlement, and after having had the Consent of the Session of the Parish where he is to be settled.* Which being considered by the Council, they, with the Extraordinary Deacons, did *unanimously approve* thereof, and *ordained* that the *Methods* therein laid down should be *practised in all Times coming*, and authorized and impowered the present Magistrates and Conveener to settle and adjust with the Reverend Presbytery all Matters remaining unadjusted by the said Plan, how soon the Presbytery thinks fit to enter upon the same.

Extracted, &c. 1764

F I N I S.

